1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

564 an entire village of these near the fort. There are a few Mu-
101 hammadans who probably are converted Thakars. The Thakars have just those characteristics by which we described the Pahāris generally.

563 Besides the Hindūs and Muhammadans, there are two or three
166 hamlets towards the head of Bhutnā, eleven houses in all, inhabited by Bhots or Buddhists from Zānskār, on the farther side of the great range. I here only mention their occurrence; the characters of that Tibetan race they belong to will be given farther on, under the heading of Ladākh.

771 The people of Pādar seem a good deal given to serpent worship; they do not, however, separate it from their observance of the rites of the Hindū religion; the serpent is reckoned among the many devtas or gods recognised by that faith; one sees temples raised to different *nāg-devtas*, or serpent-gods, which are adorned with wood-carvings of snakes in many forms.*

175 The earliest state of Pādar that I can hear of is in a period
564 that ended more than two hundred years ago; then the chief
643 men, or the rulers, or the ruling caste, were Rānās. Rānā is an old Hindū word for a ruler who (in these parts, at all events) is less in power than a Raja. The Rānās of Pādar were Rājpūts; every village or every two or three villages had its Rānā, an independent ruler, who used to make war against his neighbour the next-door Rānā. The district of Pāngi was, I believe, in the same
[241] state. There are descendants of these Rānās in Pādar to this
[582] day; they have taken to cultivation and till the bit of land that has been preserved to them; but they still keep their caste distinct; they will marry the daughters of Thakars, but will not give theirs to them in marriage.†

175 That state of things, so pleasant for the Rānās, was broken in upon by Raja Chatar Singh, of Chamba, who was eight generations back from Raja Sri Singh, who was ruler in 1869; the time

* One of these temples is where there comes out a hot spring of considerable volume which has a temperature of 131°; bubbles of sulphuretted hydrogen escape from it. Here a bathing-place has been built, and a dharmsāla or resting-place for faqirs.

† Rānās are met with also in Bhadarwāh.

6:Spate N-4 (no date)1954 AWI India
Kashmir/AWI
Baltistan

133 The Indus furrow is in general broken, rocky, barren, and dry. But every snow-fed tributary builds its fan, and where there is enough water the stream is split into radiating channels: "the living greens of apricots, willow trees, and little fields of barley make the surrounding desert appear uniformly parched and brown." E of Leh the Indus flows for 20 miles along a fault which brings it against the softer Eocene rocks; here there is a little alluvial plain and the fans "end abruptly against swampy fields, so that a man can stand with one foot in a desert and the other on damp green [161] grass". This is perhaps the best-peopled part of the region, which has an average density of 4. The plain is dominated by Hemis Gompa, the most important Buddhist monastery of Little Tibet.

241 Beardless *grim* barley is the dominant crop, and can be grown to nearly 15,000 ft; at lower altitudes two crops a year may be possible, as the plant matures very quickly. Wheat, buckwheat, pulses, roots, and lucerne are grown in sandy carefully-manured soils; new soil is brought to the fields from hill-side pockets, or sprinkled on the snow to melt it when it lies late. Ploughing and transport are mostly by the *dzo*, the offspring of the cow and the yak bull. The grain is ground by water-mills of rough but ingenious construction.[34]

221 511 771 The people are in part nomadic—the Champa herders of sheep and yaks—but the Ladakhis proper are for the most part settled agriculturalists. Although they are often in debt to the monasteries, these are apparently very amenable creditors, and the peasantry is on the whole much more prosperous than the Muslim Baltis down-river; there seems little doubt that this is mainly due to the check on population provided by polyandry and monasticism. The whole atmosphere is Mahayana Buddhist, and the most prominent features of the cultural landscape, after the irrigated fans, are the monasteries, the innumerable *chorten* shrines, prayer wheels, fluttering streamers to affright the demons, and the long piles of *mani* stones on the approaches to villages: "heaps of rubble, shaped like sheds, with a width of twenty feet, a height of five or six, and a length of from fifty to a thousand . . . covered with hundreds of flat stones on each one of which the lamas had inscribed the universal prayer" *om mani padme hum*.[35] Hard as life is, swayed by the most fantastic demonolatry, the people have their full share of the usual Buddhist—or Mongol—cheerful good-fellowship, and are not without amenities: festivals in the winter and, in the short slack season as the barley grows, a living and intricate religious art of painting and dance.

491 433 In normal times the transit trade was an important source of income: through Skardu lies the trail to the Muztagh Pass and Kashgar; at Leh, a

[34] Details and illustration in Hutchinson, *op. cit.*, 91–94.
[35] E. Huntington, *The Pulse of Asia* (1907), 58–60; cf. G. Dainelli, *Buddhists and Glaciers of Western Tibet* (1933), 41–90, an admirably vivid description.